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WEEKLY REVIEW.

—A NEW Municipal Bill is now impending over the lieges of Bombay, and its fall seems rather to be dreaded than otherwise. The Municipal Commissioner was independent enough under the old Act; Mr. Crawford's autocracy was nearly absolute; but under the new Act, he is to be still more independent. He is appointed by Government at their own sweet will, and removable only by Government. The Municipal Corporation are graciously allowed to ask Government to remove him, but Government is not bound to gratify them. The new Act throws upon the Municipality the whole charge of the Police. The chief liberty accorded, so far as we can see, is the liberty of unlimited taxation. The Bombay Government seems to have interests of its own as against those of the Municipality, and is tempted in the making of such a bill to seek first to secure its own interests. Should not we ask some uninterested power to give us a Municipal Bill?

—During the last six weeks the Rev. William Taylor has spent about ten days out of every fortnight in Poona; and it has pleased God to bless the Word there to the conversion of many. The work goes steadily on in Bombay, and almost every day we hear of conversions. In the course of three days lately we heard of eight who had found peace in Christ; these conversions were at half a dozen different points on the island, and in connection with the efforts of as many different workers. Mr. Taylor preaches to-morrow (11 A. M. and 6 P. M.) at Falkland Road Hall.

—It will be matter of thankfulness to many that the Money Order system is to be introduced between Great Britain and India on the 1st proximo.

—WITH regard to the proposed petition in which Government was to be asked to secure religious liberty to minors, we take from the *Christian Intelligencer* the following:

"We understand the Calcutta Missionary Conference have judiciously resolved that the only appeal to Government which they could support would be to ask for a general recognition of the rights of minors without respect to class or creed; an appeal in fact which sensible Hindoos, Mussulmans, and Brahmos might all combine in presenting. There are, doubtless, rights of minors which ought to receive statutory sanction; such sanction is given by the laws of England, and a similar legal recognition of those rights might be well in India; but it must be general if it is anything."

We think the Calcutta Conference have acted rightly in this matter. No action has been taken by the Bombay Conference, but the sentiments expressed accord with the above.

—THE Committees of the Church Missionary and Gospel Propagation Societies, have agreed that the 20th December next shall be set apart as a day of special prayer for the supply of missionary labourers in the

field occupied by the Church of England. The agents and friends of these Societies throughout the world are invited to observe this day of prayer.

MANY men have complacency in their superior attainments. One man is well acquainted with classical languages, and pities the half-educated people who are not abreast of him in Greek and Latin. Another is versed in Oriental literature, and it seems to him the most important of all knowledge, justifying him in a large measure of complacency. Another is a great mathematical scholar, and looks upon men who are ignorant of mathematics as useless lumber in the world. Another is great in his knowledge of art; another is an authority with regard to music; another is at home in philosophy; another in astronomy; another has mastered the geographical difficulties of the interior of Africa. Others again excel in the knowledge of the sacred languages of the Bible, and are authorities with regard to the text. And so in a great many provinces men are rejoicing in their pre-eminence, and instead of being grateful to others for allowing them to have this pre-eminence, look down upon them contemptuously from their pedestal and call them names. It, no doubt, is a happy thing that the more we give our attention to any branch of study, the more important it seems to us; it acts as a stimulus to endeavour; but it is not always desirable that we should consider ourselves important for having mastered this important knowledge. Knowledge, as a means of serving our fellow-men, is a good thing; but when it puffs us up and leads us to expect homage from them on account of it, it is diverted to the very opposite of its legitimate end.

There is one reflection that might help to save us from this unfortunate alloy of vanity, namely, that we are all making a selection in the great treasury of nature; we are in a boundless emporium containing all kinds of goods, and every man's selections must, in the nature of things, be limited, and every man will necessarily be surpassed by every other man in some particular or other. Yes, the most versatile genius in the world, were he to compare notes with the most ignorant man, would find that the latter had knowledge that he had not. And if he went to a hundred other ignorant men, he would make the same discovery. And for all that he could say, some knowledge which the ignorant men have and he has not, might, in some conceivable contingency, be of more value than all the multifarious stores of his superior intellect would be. You have taken what happened to be before you, and you think it very important; and the man whom you regard as an ignoramus, has taken what was before him, and thinks it very important. You have got your speciality and he has got his.

As we have intimated, the grand question is not, How much do I know? but, What am I doing with my knowledge? Am I glorifying myself with it? In that case, I, with my knowledge, am a nuisance, and society would prefer my leave to my company. Or am I ministering to the well-being of society? God did not admit us to His treasure house that we might get the means of glorifying ourselves, but that He might be glorified in our Christ-like devotion to the welfare of our fellow-men.

The "Address to India, in verse, with illustrative Notes," mentioned by us recently as in the press, has appeared. It embodies the deep convictions of the author with regard to India's great need. It briefly surveys the different objects and systems that have had the confidence of the people of India for thousands of years, and shows the failure of these to satisfy the true needs of their votaries, and to give true dignity and power to the nation; and closes by affectionately and earnestly directing the attention of the people of this country to the Day-spring from on high, the glad tidings of salvation through a divine Redeemer. The venerable author has we trust many years of usefulness before him; but we probably do not err in considering that he would be content to leave this as his dying testimony for the people of the land to whose welfare he has given his life. With reference to the form in which this testimony appears, we do not suppose that it has been chosen because of any desire to exhibit poetic powers, but rather that the minds of those addressed may be impressed, and their memories aided to retain what the teacher and the friend thus brings before them. To those who look more to the letter than to the spirit, and require that blank verse should be strictly conformed to the rules which have been followed by our great masters, a good many lines might be selected for criticism. The author has not been careful to follow rules that may be considered mechanical, and which any school-boy can master, but has just sought to give expression to his sentiments in measured language, in decasyllabic lines, the measure of which is for the most part such as we are accustomed to, though sometimes irregular. But even these sticklers for mechanical exactness would find little to criticize in the measure of the following passage:

Not by the guesses of the fallen mind
(Called 'intuitions' by the new Samáj),
Which mind, though prone to wander and to err,
Seeks not to know or learn from God Himself,
By revelation certified and sure,
How He both just and merciful can be
While He dispenses pardon and gives life:—
Not by such ways and means by man sought out,
But by God's sacred and most blessed word
Forth-breathed from on high, holy and pure,
Harmonious, consistent, and sublime,
Worthy of God to give, and fit for man

To take, as guide on path of righteousness,
Announced by saints of old, taught by his Spirit,
Or spoken by his loved One from heaven,
Confirmed by miracles in sight of men,
Witnessing for it even unto death,
Revealing Jesus, God's eternal Son,
Incarnate in our nature, by men beheld
Light of the world, the sacrificial Lamb,
Ransomer from curse of broken law,
And purchaser of peace to sinful men,
Image express, in moral glory bright,
Of God who is not seen by mortal eye,
The Manifestor of God's boundless love,
Inviting faith, and rest, and holiness, [divine.
Wrought and consummated through power

The notes appended to this address are of nearly twice its length, and add to the value of the book. We give the following extract:

"The *New Samāj* is justly regarded with great interest by many of the European friends of Indian progress, both in the East and in the West. It is to its credit that in its creed and observances it has parted with caste, with idolatry, with polytheism, and, under the able and zealous leadership of the amiable Bābu Keshab Chandra Sen, with Pantheism, the virulent font of India's moral pestilence. The name of the *Brahma Samāj*, by which it has been long known, is an equivocal and unsuitable one, as it has nothing to do either with the Vedic Brahma ceremony or with the Brahma, viewed as the Sole Entity of the Indian Philosophy, already referred to. The Bombay corresponding association sticks to its appropriate designation of the *Prārthanā Samāj*, or Church of Prayer. Both of these associations lay great stress on human intuitions, which, when they are right originate in our moral nature. It ought to be borne in mind, however, that that nature is not as it was originally formed by God. We are undoubtedly 'fallen beings,' our consciousness, observation, and reason teaching us that we are chargeable both with sin and guilt under the inspection of a God of unspotted holiness and unswerving justice; though it is obvious that in this life we are under a dispensation of mercy, God dealing not with us as our iniquities deserve, but waiting for us to seek after him and find him in the exercise of his loving-kindness, and pardoning and renewing grace. For a knowledge of the jurisprudence of God, and of the terms of our acceptance by God, we must be indebted to a higher source than Natural Religion, even in its best forms. A Supernatural Revelation is absolutely needed by us; and this supernatural revelation is professedly to be found in the Bible, which has both internal and external evidences of a divine origin, which have convinced millions of the soundest intellects, and satisfied millions of souls seeking the way of life. This sacred book is affectionately commended to the prayerful study of all religious inquirers in India, many of whom have already found in it the knowledge of the TRUE GOD, and JESUS CHRIST, whom He has sent."

The "Address" may be obtained at the Bombay Tract and Book Depository. Many, we should think, would be glad to present their Native acquaintances with copies.

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SATURDAY, SEPTEMBER 21, 1872.

FAITH FIRST.

MANY persons make themselves exceedingly unhappy by failing to distinguish faith from the fruits of faith. They seek the evidences that they are born of God, instead of exercising the faith which constitutes them children of God. They pray earnestly for themselves, and eagerly ask the prayers of Christians in their behalf, and all the time shut their eyes to the fact that the promises of Scripture are the answers to these prayers! Can any one receive help from a physician before he receives the physician? When a man receives a physician and believes that he is equal to his case, he just stretches himself out in peace and hope and quietness, and even thankfulness, and waits for the medical succour that is now to be given.

They of whom we speak torture themselves to find in their hearts some glimmer of love towards God, and never find it, and look upon this it may be as evidence that they are given over of God to hardness of heart; so many payers of earnest Christians have been offered in their behalf, and yet there is never the slightest dawning of love towards God; it must be that they have committed the unpardonable sin. The only unpardonable sin is that of persistent rejection of the promises of God, and the sooner they cease from this the better. How should love towards God possibly spring up in their hearts while they refuse to receive God's love offered them in the Gospel? We love him because He first loved us. Herein is love, not that we loved God, but that God loved us and gave His Son for us, a propitiation for our sins. Looking upon the state of their heart as due to God's inaction, God's refusal to regard their cries and tears and the prayers of others, it is not at all surprising that they should often have feelings of intense rebelliousness, feelings of hatred towards God. They look for love and they find hatred; what else could they find? They would make God a liar if they found anything else there. They ignore the Gospel, the glad tidings of salvation in Christ, treat it as though it were a miserable failure, an unreliable thing; they cast it aside and cry to God for something different. God hears their cry and says, The word is nigh thee. They go on crying; The answer still is, The word is nigh thee; without faith it is impossible to please me, and I have given thee the word for thy faith to take hold of. Suppose, after Jesus had said to the man with the withered arm, Stretch forth thy hand, he had replied, I have no strength, my arm is withered; help me; heal my arm; let me see it to be quite sound; then I will stretch it forth. It is evident that the man would never have been healed. He had to receive the gift by faith, without any perception of the gift. If a poor man presents a petition to the sovereign and receives in return a gracious nod, he goes home rejoicing, and tells his family that he is a rich man, the king has granted his request; though it may be three days before the succour actually comes. Well, every promise is a gracious nod to the suppliant. He reads in the word, 'Whosoever asketh, receiveth,' and he says to himself, this is not the fallible word of man, but the infallible word of God; I ask, there is no doubt of that; I receive, there is no doubt of that. The promise is not to the righteous but to the sinner; Christ came to seek and to save the lost. This is what the suppliant has to do; but if, instead of this, instead of taking Christ on the testimony of God's word, without feeling, without consciousness, all in the dark, and congratulating himself that God's word cannot be broken, he goes peering into his miserable heart for evidences of regeneration, he acts very foolishly and very wickedly. We know one that made himself unutterably wretched by failing to distinguish the obligation of faith from the fruits of faith; he underwent daily and hourly torture, thorough laceration of his own heart, in the hopeless endeavour to find some mustard-seed of goodness, some tiny consciousness of blessing, for his faith to take hold of. But it was contrary to the inviolable decree of God that faith should find anything to take hold of, while it ignored the promises of God. He was daily conversant with these promises, but treated

them as something that could be of no use to him, until he found some goodness or grace within himself. During all these days of misery he was like a blind beggar, who knows nothing about the half-crown which has been thrown to him and which is lying at his feet, but continues to vociferate, Give me a half-penny, the very noise that he makes hindering him from hearing the announcement that a half-crown is given. At length he was brought to sheer despair, so far as self was concerned, and he came to Christ saying: "My heart is just depraved and incapable of anything but badness, and I wish it to be understood between me and Thee that I give up the idea of ever getting anything good out of it or changing it in any way; and I am no longer going to feel surprise at any manifestation of its badness; the surprise would be if it yielded anything good. I have been subjecting it to the mighty motives of the Gospel, and I do not find that it is a bit better; on the contrary its depravity is brought out into greater distinctness by the sublimity of those motives. So I give up everything, like a bankrupt going through the insolvent court. If anything is to be done, thou must do it. This self-torture and this perpetual conflict, help me not a bit, and I just throw up my oars; I will no longer distress myself because of the hardness of my heart, for that does not help; I just accept it as an ultimate fact, and leave it to Thee to save me in thine own way. If thou canst do anything, have compassion upon me and help me." The reply of Jesus was, "If thou canst believe, all things are possible to him that believeth. Thou hast lost faith in thine own heart and its supposed capacities; have faith in me." Then the troubled soul exclaimed, "I cannot believe; I find no faculty of faith in me." "But you are all the time believing in something. What is faith? it is just reception; reception of what has been brought to you. Cease now to make God a liar. Let God be true. Do not look for a feeling of faith in your heart, but believe; take God at his word. What is the Gospel? glad tidings from God to the sinner, of salvation in Christ, freely offered. What is the Gospel? It is just, 'Son, daughter, thy sins be forgiven thee.' There must be the reception of the offer, in order to the enjoyment of the blessing; which is the same as saying, We must take before we can have." The seeking soul then said "Well, I take Christ, without seeing, without feeling, with my heart as bad as ever, all in the dark, I take what God offers; I submit, I receive the physician, and it is for him to cure me in his own way; my responsibility is to receive him, his responsibility is to save me." It was not long before he found light, peace, joy, power, manifold blessing. But note well; he had first to cease confounding faith and its effects; he had to receive Christ on the bare testimony of God's word, without a spark of anything in himself corroborative of that word.

Salvation is reception. The gift of God is eternal life and this gift is by the Gospel brought near to the sinner, and nothing is wanting but his reception of it. He receives it by faith. He takes the forgiveness of sins by faith, that is, without any evidence but God's word. He accepts the account given in the Bible of God as so loving him as to give his Son for him and to give his Son to him. When the sinner receives, when he lets God be true, and says, I take what the Gospel offers me, then Christ will begin to do his work within him, giving him peace and joy

and light. But there must be the reception first; the gate of the citadel must be opened before the deliverer will enter.

HEATHENISM IN ENGLAND.

The Archbishop of Canterbury, speaking at a meeting of the Gospel Propagation Society, used the following language:

"A man no more requires to go to the extremities of the earth to be convinced of the claims which the heathen have upon us; in our own metropolis we are now brought so near heathenism of the worst class, that unless we take some steps, instead of converting the heathen the heathen will be converting us. For this is not merely an imaginary idea. I am almost afraid to say it, but I cannot help thinking that this great proximity of the East to ourselves has somehow or other infected the philosophy on which the young men feed in our great seminaries of learning; and that men of learning, from rubbing shoulders with men who altogether disbelieve in Christianity, have more toleration for that denial than they had in the olden times; and that systems which have existed for centuries in the extreme lands of heathenism are finding some sort of echo even among the literature and philosophy of this Christian country."

Englishmen in India well know how much their own deep feeling of the evil of idolatry and false religion has been modified by the daily habit of rubbing shoulders with the natives of this country. They learn to look at them from another point of view than the religious one; they look at them as men to be traded with, men with whom they are to have intercourse in order that that intercourse may be agreeable, or not over disagreeable; they feel the necessity of leaving the religious question out of view. Besides this, it is only a comparative minority of Englishmen that have the Gospel in their heart, and the standard of God ever present to their minds; what religion the majority have is more of the nature of a costume, a something adopted because it is the mode, and very easily disposed of in foreign lands. What the Archbishop referred to was this effect of familiarity in dulling the spiritual perception of the evils of idolatry, and he was no doubt correct enough in his remarks. But these have given great offence to some young men from this country, who are pursuing their studies in England; and the *Times* has given insertion to two letters, one from a Parsee, Mr. Ardaseer B. Kapadia, and the other a Hindoo, Mr. S. B. Thakur, the young man who was so nearly being excluded from the Civil Service competition by a wrong statement as to his age. We notice, by the by, that Mr. Thakur denounces in strong terms the Archbishop for an inaccuracy regarding the number of Hindus studying at Lincoln's Inn and the Temple. We cannot say that we admire the tone of Mr. Thakur's letter. He seems particularly ambitious of showing the English people that he has a great contempt for Christianity, and that whatever he may have received from them, it is certainly not religion. He, however, admits that he has adopted the views of Mr. Mill, Mr. Spencer, Mr. Darwin, and Mr. Huxley. This being the case, he is hardly entitled to regard himself as a competent representative of Hinduism or heathenism. Are the views of these gentlemen favourable to the polytheistic and idolatrous systems that hold 99 out of 100 of the Hindus in grievous mental and spiritual bondage? Mr. Thakur says:

"To educated heathens who are sojourning in this country at present, it is a matter of merriment to see the different sects of Christians here keeping on an incessant warfare with each other.

Each sect is never tired of pronouncing the mild curse of damnation upon the rest."

Why it should be a matter of merriment to this disciple of Spencer to see different bodies hating one another, we do not readily see, especially as he goes on to say:

"Most of us heathens from India have an *unmitigated hatred* for those who, having it in their power to ascertain the truth, do not study accuracy, who do not care to read the works of heathen writers on religion and philosophy, and yet abuse them and those who follow them simply because they are heathen, who have not yet learned the simple lesson of speaking without disrespect about the religious opinions of visitors to their country."

Both the merriment and the unmitigated hatred seem to do very little credit to this pupil of Huxley and Darwin. His remark about different sects of Christianity must have been picked up from some infidel book, we think. It is not the sort of impression that would naturally be made upon one proceeding from India to England with a mind unprejudiced. The Hindu is taught from infancy to look upon all who are not Hindus as *mlecchas*, a word that means a great deal more than our word 'heathen'; not only people without grace, but hopelessly under condemnation, not to be sought out and taught the truth, but shunned; to eat with whom is a crime more damning than murder; and the pious Hindu is strictly forbidden to go beyond the limits of India, as though a curse rested upon all lands save this. Not only is he familiar from childhood with this great foundation principle of Hinduism, but he is equally familiar with a second great law, like unto it, by virtue of which Hindu society is broken up into a number of camps, between which great gulfs are fixed, so that no one may pass to another without inheriting a fearful curse. Mr. Thakur, under the influence of English instruction given in Government Schools, gets so far emancipated from this unhappy system, that he goes to England and competes for the Indian Civil Service of Her Majesty. There he finds many different sects of Christianity,—Episcopacy, Presbyterianism, Methodism, Independency, Baptists, and others. So far from pronouncing the curse of damnation upon each other, they all recognize that the saving truths of the Gospel are with all, and that their differences are upon minor points; and he finds these various bodies coming together upon the same platform in connection with Bible and Tract and Evangelistic Societies.

Mr. Ardaseer B. Kapadia writes as follows:

"Such of the English statesmen and officials who watch the transition the Indian mind is passing through, and the rapid strides, intellectual and moral, which are the products of a liberal education, will bear me out in saying that the religious belief (if by religious belief is meant a system which inculcates doctrines of future life, charity, &c.) of the so-called heathens is as enlightened as that professed (but not implicitly followed) by the class whose views are echoed by the archbishop. These heathens have toleration for their fundamental creed. That no religion can be considered enlightened which is not tolerant is a truth taught by history. We infer from certain expressions which escaped His Grace, that toleration has no recognised place in the Christian religion."

Here we find the Parsee rushing to the defence of the religious belief of India. The Parsee professes to believe in a revelation which cannot possibly be true if Hinduism is true; or if Parseeism is true, then Hinduism cannot be true; for what the one teaches regarding the nature of the Godhead, the will of God, the nature of man, and the like, is utterly in conflict with what the other teaches. To say that the one system

is true is to say that the other is false. For the Parsee to tolerate Hinduism is to do what Parseeism forbids him to do. For instance, Parseeism teaches that man has but a single birth; Hinduism teaches that there are 830 millions of births for every one. These doctrines are irreconcilable; if one be true, the other is false. And so, all through the two systems. But they have one thing in common. Neither of them is aggressive. Parseeism is a close preserve, into which no foreigner can by any possibility enter; and so with Hinduism; each leaves the outside world under the curse of false religion and the disfavour of God, and neither makes the slightest effort to save them. It is the absence of this horrible inconsistency which distinguishes Christianity, and the intolerance of which Mr. Ardaseer complains is simply the refusal to keep for themselves what God has intended for all mankind. Why do not these gentlemen complain of the intolerance which led the English Government to establish Schools in India, and thus disseminate Western ideas in India? This would be just as reasonable as to complain of Christians for desiring to give to all men what they believe to be the truth of God, and for the knowledge of which they themselves were originally indebted to evangelists.

WHAT IS TRUTH?

Forbearing one another. (Col. iii. 13.) Forbearing to assert your just claims, rather than quarrel. Willing to suffer the loss of goods rather than of love and peace. Putting up with injuries.

If any man have a quarrel against any. A grievance; a cause of complaint. What shall he do? Go and tell every body about it! Enlist the sympathy of the brethren for himself, and get it withdrawn from the offender? Rob the poor man of what is most necessary to him, the affections of Christian brethren? No, indeed. This is simply a form of revenge and a very cruel one. On the supposition that he may have harmed you, you harm him ten times as much. Who are you that any trespass against you should be viewed as so culpable? You are just a pardoned sinner whose debt of 10,000 talents has been forgiven, and yet you make all this outcry about 100 pence. There are some persons who are never without a grievance; is it that the world has singled them out for attack and combined against them? This is not it. There are others who are aggrieved and yet have no grievance. It depends upon whether self is enthroned within us, or love. If you have been aggrieved, you have an opportunity to obey the command, *Forgive*, and to acquire a title to offer up the Lord's Prayer, which is for the few who forgive and not for the many who resent. Some people never get an opportunity to exercise forgiveness, for the reason that their conception of the duty limits it to the occasion when your enemy falls at your feet and begs forgiveness. We want the love that will not be driven out of the heart by injuries or insults, but fortifies itself by exercise and hoists the flag of 'No Surrender'; having maintained its place against assaults, it has the satisfaction of winning its enemies. This is exemplified in the tract, "The Man who killed his Neighbours," and needs to be exemplified in your life and mine.

To the which also ye are called in one body. (15.) To be a Christian is to obey the call of God. God invites men to come and receive peace, even the Prince of Peace, and to be ruled and led by the peace of God. We have mistaken our calling, if we are without peace.

Admonishing one another. (16.) Psalms and hymns are not merely for worship; Christians are to speak to one another as well as to God, in hymns and songs.

Not bitter. (19.) Your bitterness will not help them to be better wives. Why should you, of all men, have a model wife? If you are an excellent husband it will appear in your wise and loving efforts to make her what she should be. But without confidence and unreserve, you will not be able to do much good.

MONDAY, SEPTEMBER 16.

Fathers, provoke not your children. (21.) By imposing unnecessary commands, by relying more on authority than love, by want of consideration and sympathy. There is something very wrong if the parent does not inspire the child with confidence. In order to be a worthy parent a man must be a true child of God, drawing near to God with a filial spirit, and getting from God a character that he can rightly wish to impart to his son. But where there is no confidence there is no impartation of character. Some people make up for the feebleness of mind and servility which hinder them from having authority with others, by the assumption of an excessive authority at home.

Of the Lord ye shall receive the reward of the inheritance. (24.) Shall receive as your reward, the true inheritance. All are servants, in the sense that all in some respects are in dependence on others. What a glorious truth, and how distinctive of Christianity, that even in the humblest sphere and under the harshest master, we may be all the time serving the most glorious Master. One that shall reward us a thousandfold for every little thing that we do remembering him. How the most galling chains of earth become silken and honourable, under the influence of this fact. Poor captive! tormented clerk! wronged dependent! despised subordinate! look higher; get your name written in heaven; get Jesus for your Master; and lo! what a mighty change will at once pass over your circumstances, as regards their power of affecting your mind. With the title deeds of a glorious inheritance in your hands, you will laugh at the fetters which for a little moment hang upon you.

The mystery of Christ, for which I am in bonds. (3.) The free grace of the Gospel for Gentiles, for insisting so strongly on which he had now spent five years in captivity.

Always with grace, seasoned with salt. (6.) There should always be something in the conversation of the Christian, declaring him a Christian, and fitted to do good. There is something very wrong if our conversation is essentially such as a worldly man might indulge in. By thy words thou shalt be justified, says Christ, and by thy words thou shalt be condemned. By what words? By the words of the creed which we recite in church, by our public prayers, by our talk when we are with earnest Christians? Not so; but by the words we habitually speak. This implies that they are noted and remembered. Do our words correspond with those of God? Do they reveal a mind whose strongest aspirations are that God's name may be hallowed, his kingdom come, his will be done in us and by us as in heaven. When the Spirit of God is saving souls on one side, and the world, the religious world, is mocking on the other, what does our conversation tell about the state of our heart? Dear Christian brother, sister, has it been your privilege to lead any soul to Christ lately? If not, why not? Is Christ not willing? Or when you think of such a thing, does your heart condemn you for your want of consecration and faith? Is it safe to go on with such condemnation at heart, without confidence towards God?

That ye may stand perfect and complete in all the will of God. (12.) Can we ask less for our Christian brethren, less for ourselves? Is Christ content with less? Herein is my Father glorified that ye bring forth much fruit. 'In all the will of God.' This settles the matter. Some hold that God does not wish us to be perfect. But perfection consists in being what he would have us to be. It is a contradiction in terms to say that God does not wish us to be fully conformed to his will. If we ask anything according to his will, we know that we have the petitions that we desired of him. Nothing in the world is more certain than that we are justified in seeking to be fully conformed to God's will. Anything short of this is self-will and disobedience.

And say to Archippus. (17.) The Church was to give this word of exhortation to their minister. Church members talk against their minister till there is a sea of words sufficient to sink him many fathoms deep, yet never do they go to him to tell him his faults, and exhort him to follow the Lord fully. There was evidently no great gulf of social distinction between the Colossian Christians and the minister Archippus.

Your faith to God-ward is spread abroad. (THESS. i. 8.) Their faith revealed itself in such a way that men were constrained to take notice of it; it was recognized as a new and marvellous thing, and was the subject of conversation throughout Macedonia and Achaia. The apostle speaks (3) of their work of faith and labour of love, and (6)

of their joyful suffering of persecution; their consecrated lives loudly proclaimed that they had a divine Saviour, and faithfully embodied the invitations of the Gospel.

We were bold in our God. (ii. 2.) Fresh from the shameful treatment received in Philippi, Paul was enabled none the less to speak boldly to the Thessalonians, for he powerfully realized that the Lord was with him; the opposition in Philippi had only afforded new opportunity to the gracious Redeemer to show his power in behalf of his servants. All the boldness of Paul in preaching was thus derived.

Epitome of News.

SATURDAY, SEPTEMBER 14, 1872.

—*Times of India*: Telegram from Colombo, 13: Disastrous floods, owing to continuous rains, have taken place in south-west and central Ceylon. Three planters and many natives have lost their lives, and a vast amount of property has been destroyed.

—During the storm on Thursday night, four men were killed by the falling of a roof at Malabar Hill, and one man, one woman, four girls, and two boys by the falling of a house at Mazagon. Others were wounded.

—The population of Ahmednuggur is 32,841, according to the recent census.

—The Wesleyans of Black Town, Madras, have made an appeal for subscriptions in support of the Jubilee Celebration, Wesleyan Chapel, Black Town, Madras. This chapel has been erected fifty years, and in celebration of the event it is proposed to create a Pastor's Endowment Fund, as a provision for the entire support of the pastor appointed to labour at Black Town. Is this a wise proposal? Why should posterity be deprived of the privilege of sustaining their own institutions? Let us do our part and support our pastors, and we may hope they will do theirs.

—Babajee Luximon is before the High Court for having 11 forged notes of Rs. 1,000 each. Here is part of the evidence: "Oogarchund and Abba stood at a distance, and sent prisoner with eleven forged notes for Rs. 1,000 each to the Parsee's shigram to close the bargain. Prisoner handed the eleven notes to the Parsee, who glibly talked Gujaratee, and asked for the price, namely, Rs. 5,500, half the value of the forged notes. The Parsee tried to drag prisoner into the shigram for the purpose, he said, of counting over the money to him. Prisoner, however, rehearsed a signal of alarm which had previously been agreed upon, and Oogarchund and Abba effected their escape, and are still at large. Prisoner then found to his cost that the Parsee in the shigram was no other than an energetic European police inspector, Mr. Colello, who could speak Gujaratee like a native, that his coachman on the box was no other than Jamadar Ahmed Ali, and that his gorawalla, though dressed in 'Lalla's' appropriate costume, was the redoubtable Khan Bahadur Meer Acbar Ali, the head of the Bombay detective force. Prisoner was arrested and taken into custody."

—The *Gazette of India*, of the 17th August, notifies the approaching commencement of another link in the Rajpootana Railway system. The existing metre gauge railway from Delhi to Rewaree is to be carried southward through Ulwar, and will eventually strike the Agra and Jaipore line at Bandakuri, a point about 35 miles south of Ulwar.

—A wolf lately carried away three children in one night, and a fourth another time, at Rawul Pindee.

—*Indian Statesman*: "A mill in New York makes from paper, milk-pans, cups, saucers, bread-platters, wash-bowls, &c., which do not shrink, leak, or break easily. And these are said to be superior to wood or metal ones."

—A notification by Le Hung Chang, in the *Pekin Government Gazette*, informs the throne that a young lady of Auhwei, 17 years of age, has committed suicide on hearing of the death of her betrothed, and urges that such a virtuous act of self-sacrifice, on the part of one so young deserves to be commemorated!

—*Indian Statesman*; Bangalore: "The last Mail has brought the intelligence of the death in England of the Rev. M. T. Male, of the Wesleyan Missionary Society, who for many years resided in Bangalore, and was much esteemed by all who knew him."

—The fall of rain on Thursday night at Colaba, between 9 P.M. and 4 A.M. amounted to 11 inches.

—Sir Astley Cooper, in the *Spectator*: "You rightly quote instances and give historical facts in illustration of your arguments for the truth and reality of prayer, that belief which is so dear to tens of thousands. You might have gone to biography, if you had chosen. Allow me to give you an illustration:—It was my happiness to know near the scene of his labours, John Coleridge Patteson, whose apparently untimely death we are all lamenting. His was not a feeble intellect, or a superstitious nature, or a conventional phrase-making tongue. He was a man of excellent parts in every way, and a believer in and a practiser of prayer. Above all things, he asked those who were interested in his mission to pray for its success, and his own life was fortified by it. The following incident in his life will illustrate what I mean.—Some years ago he landed on an island, for the second time, which he was seeking to Christianise and civilise. He desired after landing to reach the chief's hut, and to this end he asked some natives, whom he saw on the beach, to guide him thereto. They consented, but as he followed their leading the idea came upon him that they meant treachery, as indicated by their vehement speech, gesticulations, and angry backward glances. Uneasiness took possession of the Bishop, and he feared for his life. Presently he came to an abandoned hut, and for a few minutes he left his guides, and those moments he employed on his knees in prayer. The effect, he used to relate, of thus commending himself to his Divine Father—soul and body—was wonderful; all fear left him, and he came out of that hut regardless of consequences; and upon his treacherous guides the effect was no less wonderful,—they gradually ceased to plot, and at last one of them turned, confessed the treachery, and offered to lead him back to his boat in safety. Was this the superstitious feelings of a weak mind, or the deep realities of the supernatural in answer to prayer?"

—By the storm of Thursday night about 3,000 volumes in the Bombay Asiatic Society's Library, chiefly in Jurisprudence, were more or less destroyed.

—Telegram from Aden, 15th: The Str. *Isa* has been wrecked off Socotra. The crew have been saved, and are coming to Aden in H. M. S. *Briton*.

—Fall of rain up to Saturday—74 inches in the Fort, 84 at Byculla.

—*Bombay Gazette*; London: "Of other home incidents the most notable is the Belfast riot, or rather series of riots, which have raged for a full week past. They began with a Roman Catholic procession, which was perhaps unnecessarily ostentatious in its display of controversial allusions, and the fights which have since raged have ended in the mob being masters of the town. This result is specially humiliating, as the place is literally crammed with soldiers and police, but the explanation is sufficiently simple. The authorities will not allow the troops to fire, and the hostile religionists being in awe of nothing but bullets naturally regard the military with utter contempt. The rioters fire at one another, and they also think little of picking off a soldier or a constable when they can get a pot-shot at him; while the defenders of order with arms in their hands are virtually defenceless. This is the stage which we have reached in our maxims of administration. It is thought so dreadful a thing for police or soldiers to shoot down rioters, and withal it is so inconvenient to have Parliamentary discussions on such points, that the executive prefers to let rioters shoot each other by the dozen and wreck whole streets at a time. Because of this wretched scrupulosity, this cowardly shrinking from a plain duty, Belfast is given up to the fury of an armed rabble, like a town taken by storm. No wonder that seeing such results of English administration, many respectable inhabitants of the sister island are prepared to welcome Home Rule as the least of two evils."

—In the same we read that Mr. Arthur Crawford, our late Commissioner, has been called upon by the Secretary of State to explain his conduct in using a subordinate's name to borrow money.

—The same: "You will have seen in the papers that Colonel Butler, the American Consul at Alexandria, has been recalled. This Colonel is a nephew of the notorious General Butler, and he makes it his business to exaggerate the vices of his uncle, and to make himself as offensive and insolent as possible to every one who is not of his own way of thinking. The immediate cause of his recall was that he had a quarrel with some of the Confederate officers who have entered the service

of the Viceroy of Egypt, and one of whom, General Loring, has the military command of Alexandria. The Consul, as the story was told to me, insulted these gentlemen at the entrance to the Hotel d'Europe, in Alexandria, and a 'free fight,' with revolvers, ensued. Nobody was hurt but a bystander, a Greek, who was shot in the leg by the Consul's Secretary; but Colonel Butler found it convenient to leave Alexandria forthwith, and his Government has now had the good sense to recall him."

—*Bombay Gazette*; Testing of the Hydraulic Lift at Hog Island:

"The Committee arrived at Hog Island about one o'clock, and the first thing done was the lifting of the pontoon out of the water empty. The girders were then lowered, and the valves of the pontoon opened, so that the water was admitted and the pontoon filled to the height of the centre girder, which is 6 feet 6 inches. The length of the pontoon is 390 feet, and the breadth 85 feet, so that the quantity of water taken into it weighed 5,274 tons; and the valves being closed and the pontoon raised bodily out of the water, the whole weight lifted by the hydraulic machinery was 8,860 tons!"

—Babajee Luxmon, who was caught with the forged notes, has been sentenced to five years' rigorous imprisonment.

TUESDAY, SEPTEMBER 17.

—It is stated in the *Times of India* that beggary in Bombay has increased fourfold in 10 years.

—Luis Fernandes has been sentenced to 7 years' rigorous imprisonment for culpable homicide of Anna De Cruz.

—On the 3rd instant a soldier, named Grundige, of C. Company 107th Regiment, stationed at Dum-Dum, came by his death by being accidentally drowned in a tank while in a state of intoxication.

—The *Bombay Gazette* estimates the amount of capital invested in the Spinning and Weaving industry of Bombay, at two millions sterling.

—The *Indian Statesman* states that about 12 millions of tons of water were precipitated upon the island, in the storm of Thursday night last.

—The census of the United States gives the number of males, 19,493,655; females, 19,064,806; excess of males 428,859, which is a little over two per cent. It is said that a redundancy of female births is the first indication that a race is deteriorating and passing away; and we were told the other day that this was the case with the Parsees. The excess of male births in America would, on this theory, indicate that the race there is progressing.

—The *N. Y. Times* has inaugurated a series of excursions to the country for the poor children of that city. The funds are provided by subscription, the amount, at last accounts, having reached \$14,000. The excursions are under the direct charge of persons connected with the *Times*, and have thus far proved a perfect success. Refreshments, with plenty of lemonade, are provided, and the delight of the little street Arabs is boundless.

—*N. Y. Christian Advocate*, August 8: "Rev. Albert Norton, of Genesee County, N. Y., has been appointed by Bishop Harris to the work in Bombay. He will be ordained in New York about the 1st of September, when he will take his departure with one other not yet fixed upon. Rev. M. H. Badley has also been designated for the India Conference by Bishop Harris, and will take his departure in the fall with one other not yet named."

—It is stated that a gentleman has offered to erect a church for the ministrations of the Rev. Charles Voysey if a suitable site in London can be obtained. Among those who are supporting the movement are Alderman Sir Sydney Waterlow, Sir John Lubbock, Bart, M.P., Sir John Bowring, Sir F. Eliot, Mr. Darwin, and Sir C. Palmer.

WEDNESDAY, SEPT. 18.

—*Bombay Gazette*: "A Pearl fishery is about to be established on the north-western coast of Australia. That in the west is a success."

—The New South Wales gold mines continue to astonish. A stone weighing 15½ tons was lately crushed, and the yield of pure gold was 6,733 ounces!"

—The London correspondent of the same gives an American account of the International Boat Race. Here is a bit of it: "These Britishers just played low down on them, you bet; why for slyness, for real downright self-seeking perjury, your Londoner will just lick creation. A genuine down-easter ain't bad, the old country lot simply make a fool of him. Now this is a fact. One of the great London betting men had got 22,143,769 dollars on

the race, and he was heard to say that the Yanks shouldn't win, if he had to poison them himself. When I say that twenty-four lbs. of arsenic was detected in the food supplied to the Atalantas during a week, you may just guess at the attempts made."

It is a pity the correspondent did not favour the public with the name of paper from which he took this. The whole thing is as transparent a canard as we ever read.

—Mr. Cowan, late Deputy Commissioner of Loodiana asks: "When two servants of Government commit the same offence, on what principle of justice is the subordinate chosen for exemplary punishment? On the 17th January, in the belief that a serious rising would thereby be prevented, I ordered the execution, without trial, of prisoners taken in open rebellion with arms in their hands. Twenty-four hours later, when the necessity for making an example no longer existed, Mr. Forsyth executed sixteen more prisoners also without any form of trial. I am dismissed the service; Mr. Forsyth is merely reprimanded." Was it ever otherwise?

—The *Bombay Samachar* says that the remarriage of Bai Jivkore of Kerwada has created quite a sensation in Neriad, her husband, Mr. Laloobhoy, being an inhabitant of that place. It is said that the Hindus there are so much excited at the event, that the relatives of Mr. Laloobhoy find it impossible or at least dangerous to stir out.

—*Indian Public Opinion*: "From Peshawur, we learn with surprise and regret, that the Rev. Mr. Adams, Chaplain of Peshawur, has excluded the Rev. Mr. Hughes from officiating in his church in his absence, because Mr. Hughes will not take the sacrificial position at the altar, nor turn to the East when repeating the creed. The Rev. Mr. Hughes has submitted the question to the Bishop. The sacrificial position at the altar is that which has been declared illegal."

—*Indian Statesman*: William Killan, keeper of a large beer-shop at the corner of North William and Frankfort streets, New York, states that as he was standing at the door on Monday (August 5th), in company with a few friends, he noticed a large stone resembling iron ore fall on the pavement before him, where it split into a number of pieces. On picking them up he noticed that they were soft and quite hot, and gave off a sulphurous odour. A number of persons interested in geology have pronounced it a meteoric stone. The stone was about ten pounds in weight, of a brownish colour resembling iron stone, and perforated with a number of small holes or crevices, like a piece of coral. The August meteoric shower is reported as taking place on the 3rd idem.

—*Overland Mail*, August 30: The result of the elections in Spain is that eleven Alphonists and three Montpensierists, ten Unionist-dynastists, three Sagastists, and eighty Republicans, and two hundred and ninety Radicals have been returned.

The Japanese Ambassadors have visited Woolwich, and inspected troops on their way to the autumn camp.

The King of Italy has personally taken part in the manoeuvres of the Italian army.

Considerable excitement has been created at Geneva on the closing of the English church through a dispute between the committee of management and the clergyman.

The attempt to swim from Dover to Calais was made by Johnson on August 24, but given up after seven miles.

The employment of soldiers in harvest work has much incensed the farm labourers, who conceive that the Government support the farmers against the recent movement for higher wages.

The Spanish steamer *Perseveranza* has been totally wrecked near Oporto. Thirty lives were lost.

Two battalions of Royal Engineers are about to be raised, one for service in India.

—*Times of India*: "H. M.'s *Vulture* arrived yesterday from Muscat with one hundred and fifty-six liberated slaves. Eight deaths, occurred on the voyage."

—The English Wesleyans have raised £57,000 to supplement the £50,000 given by Sir Francis Lycett for 50 more chapels in London.

THURSDAY, SEPT. 19.

—Cholera is said to be raging fearfully in Bokhara.

—There was a great downpour in Khandeish on the 14th, and half the old town of Dhoolia was carried away, says the *Bombay Gazette*.

—Nowrojee Dadabhoy, clerk of the G. I. P. Railway, has been sentenced to 3 years' rigorous

imprisonment, for criminal breach of trust. The jury could not agree as regards Hurrychund Gunput, charged with a similar offence, and he is to have a new trial.

—The total population of the German Empire is 40,106,954, of which 20,145,713 are males, and 20,898,060 females. Here the females are largely in excess.

—A Calcutta contemporary reports that a native, on Saturday last, entered the Calcutta Police Court in a state of great excitement, and said he wished to make an application to the Magistrate. On being told that the Magistrate had left, he begged some one would show him his Worship's residence, as he had a most important application to make. A relative of his had only a few hours previously fallen from the verandah of his house, and received such severe injuries that the doctors in the Medical College Hospital had given him up. He wished to take his relative to the river-side to fill his mouth with mud from the sacred Ganges, so as to ensure his future salvation. The doctors were willing to allow him to take the injured man away for that purpose, but required him to get an order from the Magistrate. The applicant was told that the Magistrate could not give him any such order, as it would be abetting murder.

Then why should the Hindus themselves be allowed to practise thus?

FRIDAY, SEPT. 20.

—Deaths last week, 397.

—*Times of India*: "Another change—and to us Bombayites a most welcome one—has been made in the programme of H. E. the Viceroy's autumn tour. Our Simla correspondent telegraphed to us last night that Lord Northbrook will leave Simla on the 14th October, instead of the 11th as previously announced, and that the grand Investiture Durbar will take place, not at Umballa, but on the 16th November at—Bombay. We may then look forward to witnessing a public spectacle which for splendour and magnificence will throw all our previous ones—brilliant as they may have been—completely into the shade."

—The *Nubia*, with the incoming Mails, left Aden Wednesday, at 5 p.m.

—Cholera is on the increase in the Punjab.

—*Times of India*: "A new Somaj will be opened by Babu Pratabchunder Mozoomdar, under the name of Brahm Somaj, in which some young Prabhus have made up their minds to embrace Brahmoism."

—The *Guzerat Mitra* informs us that the Srawuk Banias of Surat collected a number of fishermen on the *Purchoosun* holidays, and paid them a certain sum of money on the express condition that they were not to go a fishing on those days. The Srawuks thought that by so doing they saved a number of lives, but the fishermen instead of catching live fish on that day contented themselves by selling their stock of salted ones!

But what if the fish which were not caught by men, were killed and eaten by other fish?

—The Editor of the *Indian Statesman* having been asked to make his paper the exponent of Church principles, declines to do so in an article well worth reading. He quotes from 1 Cor. i., and says:—"The unlearned layman sees here the great Apostle of the Gentiles congratulating himself upon the fact that he was not sent to baptize men, but to do something that he calls 'preaching the Gospel,' and that he plainly held to be of more consequence. For this preaching the Gospel he says was attended by a Divine power that made the Saviour 'wisdom, and righteousness, and sanctification, and redemption' to those that received it. The man knows in his own heart what that means, for he has experienced the very same power working in, and changing himself, as he listened to the same message. What then is he to do? To give up the Bible with the message therein which has done for him exactly what it did for the Corinthians, and take up with the theory of Sacramentalism, on the ground of your assurance that the Church has ever taught it? The thing is impossible. He will but bind the Bible to his heart the closer, and reject your Sacramental theories as false; at all events as false for him. We are fully sensible while writing thus, of the strength of the Church theory, and of the pleas for sacramental doctrines. They may be, and perhaps are, true for those whose education and circumstances have been favourable to their reception. But our judgment is clear that they cannot be true for the many, because the many cannot possibly satisfy themselves whether the reasonings upon which they rest are true or false. What a poor,

jeune, dry thing after all is this Sacramentalism at the best, compared with the clear, heartfelt assent, which believing men give to the simple utterances of the Gospel. We are satisfied that the preaching of the former is not the preaching of the Gospel, not the preaching that Paul preached, not the preaching that will ever convert the world. Holding these views, how can we make the *Indian Statesman* the exponent of Church principles?"

Miscellany.

—A Missionary at Punderpoor; from the *Missionary Herald*: "We returned to our tents about dusk, to find a company of young men who were coming for a more private talk on religion. The chief speaker among them took the position of an atheist, a position to which large numbers of the best educated men in India are coming. He said he believed that Vithoba, and all their other gods,—indeed the whole system of Hindoo religion—was false; and not only this, but that there was no God, no holiness, no sin."

On the evening of the 16th another party from the town was at the tents.—"A government school-teacher and a company of young men from the English school. They also denied the existence of God, of sin, and of righteousness. Sad as it is to see so many of the educated men running off on this track, it is not surprising. The English government is very careful not to allow Christian professors in its schools and colleges, but does not scruple to give such positions to avowed infidels."

"Well, we have seen and preached at Punderpoor, talked with its people, and looked over the temple. A very religious place, where, for the most part, people value their religion only because they can thereby fill their pockets. As far as I could learn, Punderpoor, now the most celebrated temple for pilgrims in Western India, gained this distinction from the poems of a man who lived about 170 or 180 years ago. There are two large pilgrimages to the place every year, when fifty thousand and more people assemble. Then there is a smaller annual pilgrimage of several thousands, and every month a pilgrimage which the residents do not even mention among the pilgrimages, though from two to three thousand people assemble. The temple, with the houses in connection with it, is said to cover four acres. There are one hundred houses, I was told, for the stated worshippers and priests of Vithoba and his wife Lakshmi, and another hundred houses for the priests of Vithoba's other wife, Rokhama, whose worship is different. When at the temple I asked the priest, who was pointing out the particular temple of Vithoba's second wife: 'What! does your god have two wives?' 'Why yes!' he replied, 'he has thousands of them.'"

"I understand that the Brahmins of the temples divide among themselves a lac of rupees [100,000] yearly. They are the wealthiest men in the place."

"We had occasional interruptions [at Pâtkuli] from Brahmins, as we must expect to have when they are in our audiences. They live by Hinduism, as a merchant lives by trade, and what merchant would be willing to see commerce destroyed? One day, as I was talking with one, he gave the following beautiful principles of action. 'It is right to do wrong if only that wrong-doing was practised by one's parents and ancestors; and it is wrong to do right on the same principle. Do as your parents did, though it be to lie, steal, murder, and commit adultery, and you will not sin and will need no Saviour.' Did the devil ever declare more detestable principles than those with which he has filled India?"

—At Luri, in the province of Pisa, a member of the Protestant Church recently died. He was buried in the cemetery of the town, with the authorisation of the Prefect and other authorities, and even the people seemed favourable. The funeral was on a Wednesday evening.

On the following day a procession, got up by some of the priests, passed through the town, went to the cemetery, and dug up the body and threw it out of the cemetery bounds. The authorities interfered, but were powerless. The remains were interred in a neighbouring field under a guard of gendarmes, to prevent further outrages. The body was afterwards brought to Pisa, and buried in the Protestant cemetery.

The Romish clergy reconsecrated the cemetery. Some dozen people have been arrested, but the really guilty parties have escaped.

—Geo. Macdonald: "Perhaps, by giving them perfect health, and everything they wanted, with absolute good temper, and making them very fond of each other besides, God might have provided himself a people he would have had no difficulty in governing, and amongst whom, in consequence, there would have been no crimes and struggling or suffering. But I have known a dog with more goodness than that would come to. We cannot be good without having consented to be made good. God shows us the good and the bad; urges us to be good; wakes good thoughts and desires in us; helps our spirit with his Spirit, our thought with his thought; but we must yield; we must turn to him; we must consent, yes, try, to be made good. If we could grow good without trying, it would be a poor goodness; we should not be good after all; at best we should only be not bad. God wants us to choose to be good, and so be partakers of his holiness; he would have us lay hold of him. He who has given his son to suffer for us will make us suffer too, bitterly if needful, that we may bethink ourselves and turn to him. He would make us as good as good can be, that is, perfectly good, and therefore will rouse us to take the needful hand in the work ourselves—rouse us by discomforts innumerable."

—Henry Ward Beecher: "I think that church buildings in multitudes of cases are reasons why so little progress is made in religion. In some neighbourhoods there is a little band of Christians but there is no church building. They have no room in which to meet but a parlour. They come, together, and fill that up. They are obliged to sit close to each other, and the minister is obliged to stand in the middle of the room with his little flock almost touching him on every side. He feels the social element, and they feel it. By and by they feel the need of a larger place. So they go into a small hall. The first, and perhaps the second time that they meet, there is a little check upon their ardour, and they experience a little shock, not knowing why; but soon the hall is filled full, and they are crowded together again; and in the absence of a pulpit, the minister stands upon a little platform, and the people are gathered around him, and they thrive. But by and by they begin to think about having a still larger place. So they go to work and build a church; and they adopt the pew system; and the fable is enacted over again of the snail that moved into an alabaster shell, and froze to death the first night. As long as they were under the influence of their social as auxiliaries to their moral feelings, they were prospered, and everything was warm and genial; but the moment they get into their new church, somehow, they do not know why, things seem to droop and lag. So the minister is blamed. He has worn himself out in getting up the church, it is thought. No the church itself is the trouble. The people have lost their zeal and enthusiasm simply because they have lost the social element. In New Testament times our Master delivered but very few discourses in synagogues. He read the Scriptures and expounded them; but when the most memorable of his discourses which have gone down on the pages of history, and which are giving light to the world, were delivered, his pulpit was by the wayside, on the sea shore, in the field, on the side of the mountain; in the vicinity of the city. He preached in all manner of places. And the people thronged up to him, so that he could lay his hands on them. In all his ministrations the social element was constantly alive."

—*The Freeman*: "The virulent speeches of the Pope do not seem to be advancing his interests with the Italian people, who at the municipal elections in all their cities have been returning the Liberal candidates, in the teeth of the bitterest opposition of the clergy. The Pope's speeches of late have been particularly absurd. Addressing a deputation of old Papal policemen, he denied with great heat that he desired an armed reaction. 'The only reaction that I wish for is to have honest men elected who will see that youth is brought up in morals and faith. God then will do that which seemeth good to Him.' In any case, God will do that. The Pope added: 'We have letters from all parts of the world telling us that we have no other resource but to pray to God because we have little to hope from men. To God therefore we pray.' He ought, surely, to find the motive power to prayer in a higher source. The poor old man furthermore said: 'If we would look at all the Governments of Europe, we should find that the works of all are the reverse of what Jesus Christ told the disciples of St. John. The works, you see them yourselves. The works of a Government, so-called, of Italy, of a Government,

so-called, at Madrid, of a Government, so-called, at Paris; behold them. Behold those doings, and tell me what can we hope from this world?' The speaker seems to forget that the countries he names are all Roman Catholic, and have been made what they are by his own Church. And be it observed, that though he speaks of the woful condition of Europe, he does not dare to name England and the other Protestant States. The countries singled out by him for malediction are the very countries which Rome has had under her training for centuries. Now she curses the work of her own hands."—*Id.*

—"Mr. Newdegate is indignant—and not without cause—at the way in which his Convents' Inquiry Bill has been burked. His organ, the *Press*, says that Mr. Gladstone, rather than allow the Bill to pass through Parliament, 'has resorted to the expedient of confiscating the opportunities which have hitherto been reserved to the non-official members for passing Bills introduced by them through the House of Commons.' The worst of it, however, is that a majority of the members have acquiesced in this confiscation. Many of Mr. Newdegate's notions are such as we can have no sympathy with; but he is doing a right and urgently necessary thing when he proposes that the monasteries and convents which are being multiplied to such an extent in this country should be placed under Government inspection. The constituencies alone have it in their power to see this matter righted. They must see that their representatives shall not dare to play into the hands of the Ultramontane Romanists."—*Id.*

—"Prince Arthur has made a thoughtful and well-expressed speech in favour of technical education at a conference of which he was the president. He gave an apt quotation from one of his father's addresses, and supplemented this with some remarks of his own that would have done no discredit to the Prince Consort himself. But when his Royal Highness remarks that, if others would do what Sir Joseph Whitworth has done by his noble endowment for mechanical engineering, we might soon hope to see our most sanguine expectations realised. We cannot help recollecting how little has been done in the way of providing funds either by royalty or by the hereditary peerage. The giving of money for great public objects is left to the despised middle class, who are scouted by philosophers like Matthew Arnold as Philistines, looked down upon by the aristocracy as vulgar beings, and sneered at in literature as selfish money-grubs."—*Id.*

—"The Prince Imperial is about to enter the Military Academy at Woolwich with a view (such is the rumour, at least) of ultimately entering her Majesty's service, either in the Royal Artillery or Royal Engineers. The ex-Emperor has expressed a desire that his son should conform in every way to the rules of the institution. But he has been admitted, by command of the Queen, without undergoing the usual preliminary examination; and he is to be allowed to go home each evening to Chiselhurst."—*Id.*

—"From the reports of the Missionary Society meetings lately held in London, it appears that their united incomes for the year 1871-72 amounted to a total of £995,995. The Church of England Societies are estimated to have contributed £444,810; the Nonconformist, £367,918; and those of a mixed character over £813,055."—*Id.*

—"In a recent number of the *Westminster Review*, the editor was ill-advised enough to insert an article on 'The Baptist,' which was full of malicious misrepresentations. The writer of the article, a Mr. Flood Davin, shortly thereafter became editor of a new Tory daily paper at Belfast. The other day, on a complaint brought by the publisher of this paper for libel, the magistrate issued a warrant for the apprehension of Mr. Davin; but we learn from the local journals that he has escaped the penalty of his offence by setting sail for America. The libel would seem to have been of a very gross character, and directed not only against the publisher of the Tory daily paper, but also slandering members of his family."—*Id.*

—"The 'Walter' printing machine, considered the most perfect for newspaper work, has met with a formidable rival in the 'Victory,' which has been brought into operation at the office of the oldest daily newspaper in Scotland—the *North British Daily Mail*. The advantage of the 'Victory' is that it is a folding as well as a printing machine. Two 'Walter' machines will print about 22,000 perfect copies per hour. Each of these machines requires three attendants, or between them six. To take away the papers and 'straighten up' for the folders keeps at least another three hard at work. To fold 22,000 per hour would require in addition

thirteen men at the folding machines, or twenty-two attendants in all. Three 'Victory' machines will turn out the same number of folded papers per hour with six attendants! It has taken the proprietors of the *North British Daily Mail* more than a year to bring the 'Victory' machine to perfect working order; and now that journal prints at it in a day as many webs of paper as would extend the distance by rail between Glasgow and Fife. The number of copies of the paper into which this is printed, cut, and folded is several hundreds over 128,000. One does not need to be very old to remember the time when all the newspapers in Scotland put together did not print as many copies as this in a day. The printing of newspapers on the web was an idea which first suggested itself to Rowland Hill, who actually took out a patent; but the first man whose invention promised much practical result was Mr. Wilkinson, an American, who was encouraged by various influential gentlemen, amongst others by Mr. Bright. Wilkinson, however, was unsuccessful, though he spent many years and much money in attempting to perfect his machine. The difficulty which he failed to overcome was how to get rid of the sheets as they were produced."—*Ib.*

—"A pilgrimage to the Church of the Cure d'Ars is being arranged throughout France for the deliverance of the Holy See and conversion of infidels. Over 40,000 persons have already declared their intention to join in it. Pilgrimages are now in high favour among French Catholics."—*Ib.*

"Dr. Jessup, writing from Beirut, Syria, says: 'I am almost amazed at the extent to which evangelical light pervades the nominally Christian communities here. The Greek Church, in Beirut, will go over *en masse* some day to Protestantism, if the light continue to spread in the future as it has in the past ten years. A prominent Greek said a few days ago: "You Protestants need not trouble yourselves about converting Syria. Our children are all going to be Protestants, whether you will or not. The Bible is doing the work."'"—*Ib.*

"X." in the *Christian Intelligencer*: "It is the duty of a child to cleave to Christ and forsake his father, when to abide by his father would involve the forsaking of Christ.

We don't know that we could find a better illustration of this latter sad contingency than in the mournful case cited by 'H. C. M.' There a lovely young girl, the daughter of a Brahmin, learnt in the Mission School to believe in Christ and to love the Gospel. The vile father, to prevent her embracing Christianity, took her from school and sent her to be brought up as a dancing girl at an idol shrine. She was thus by her own father devoted to a life of harlotry. Now, here was a clear and undoubted case in which to obey her father she must renounce Christ; can any one doubt that her duty bound her to spurn his iniquitous proposal? Can any one doubt that a Missionary would have been justified in pointing to the text in question, and saying, 'This fixes your duty, you must forsake your father; you must flee from sin; you must cleave to Christ.'

But now suppose the case were thus—the Brahmin father on the baptism of his child says to the Missionary, 'give me back my child; I claim the right to nourish and protect her; I lay down no conditions, restore to me my child.' Can any one doubt for a moment that it would be the duty of the child to return, and of the Missionary to restore her? And should the child set up the plea; 'No, I don't want to return; my relations will be angry with me, my father will beat me; I prefer to live with the Missionary,' what then would be the Missionary's duty? We reply, without doubt he should urge her forthwith to return, to take up her cross and follow Christ. But we suspect 'H. C. M.' would say, 'No, the poor child has a right to flee from persecution; therefore the Missionary ought at once to afford her an asylum.' This is where we differ. Parents are sometimes unjustly severe with their children on other than religious grounds; but who would argue that the mere prospect of an unjust punishment would justify a child in deserting his parents, and a stranger in encouraging him to repudiate their control? In the case of the young convert the argument is stronger still; the Holy Book tells him that he should not only endure the wrongful treatment, but rejoice that he is counted worthy to suffer for Christ's sake; and we hesitate not to say, that the specimen of his Christian fortitude in bearing his persecutions is more likely to do his persecutors good than the persecutions themselves to do him harm.

To make our meaning still more plain, we will advance just one more supposition. Suppose,

then, the father to make it a condition of the child's return, that he shall join in the family *pujas*, or perform any act of a directly idolatrous character; in such a case again the path of duty is clear; there can be no concord between Christ and Belial. The young believer must refuse obedience to such conditions; it is a case which the above text covers; to obey would be a forsaking of Christ, he must rather 'forsake his father and mother.' 'H. C. M.' recommends us to preach a sermon on 2nd Kings xi. Perhaps we may some day act on the hint, and if we do, and if the sermon should be 'published by special request,' we will not forget to send our friend a copy. But 'H. C. M.' must pardon us when we say we really cannot see what the passage—evidently cited as a *poser*—has to do with the case. In the first place, we notice Athaliah was not a parent, but a grandmother; we are dealing with the case as it stands between parents and children. We are not sure that any moral obligation would have bound Joash to remain which his grandmother, supposing the young gentleman had been of a reasonable age; but, in point of fact, Joash was an infant, and not a minor who could reason and judge and decide for himself. So that the parallel fails. The case, then, is not that of a minor leaving his father's roof, but of a High Priest removing an infant from its grandmother's control. Now, when we consider that the wicked old woman had slaughtered all the brothers of Joash, and intended to slaughter him too, we shall hardly accuse Jehoiada, the High Priest, of officious interference, especially when we remember that the High Priest was also the Lord Chief Justice in the Jewish State. We should quite think not only a Chief Justice but any man would be justified in snatching a poor little infant from the hand of a murderess. But what has all this to do with Huchi, and the like cases? Perhaps the moral is this—heathen parents do not scruple to put their believing children out of the way by foul means, therefore it is right to shelter them. We have grave doubts on this matter. We look on the stories by which the theory has been supported very much as ghost stories; we don't positively deny that there may be *bona fide* apparitions, but we are satisfied that ninety-nine per cent. of the ghost stories told are ghostly myths, and nothing more.

Hereupon, we are reminded of a very memorable episode in the early history of a gentleman of our acquaintance. The worthy man was on one occasion startled by the cries of murder proceeding from a house which he was passing. It was a female's voice, and he had a heart to feel for woman's woes. In he rushed to the rescue; there he found the lady with dishevelled hair, exclaiming that her lord and protector was going to murder her; forthwith the gallant interloper placed himself between the two, and hurled the male assailant to the other side of the room—but, lo! and behold, he had no sooner done this than a smart blow fell on his innocent back. Yes, it was even so, the rescued woman turned on her deliverer and speedily both husband and wife joined in pummeling the eager intruder; they thus resented a stranger's interference, and gave a most striking proof that love was at the bottom.

Hereupon we found a moral; it is this—don't you Missionaries be too ready to step in between a heathen father and a Christian child, as though something dreadful must follow without your interference. Depend upon it, in ninety-nine cases out of a hundred, there is real love at the bottom; a father may fume and threaten and even *thrash*, but he rarely thinks of doing more. 'H. C. M.' told us months ago, that attempts had been made on Huchi's life, and that it really was in danger; but 'H. C. M.' now certifies that Huchi still lives, and not only that but that 'there is much reason to hope that she remains steadfast in the faith.'

—On the other hand, 'W. T. S.' in the *Madras Church Missionary Record*, says: "It is further argued that 'the convert should remain at the place where the grace of God has found him, and let the new light shine in the family circle and bear the family cross.' This argument betrays a strange amount of ignorance, on the part of those who employ it, of the real nature of a heathen home and the constitution of Hindu society. The argument is based on the assumption that India is like England, and that the framework of society in the former is analogous to that of the latter. A moment's reflection will dispel this illusion. The system of caste in this country makes it entirely different from any other country in the world. Caste is interwoven with the very existence and structure of society, and enters into every thing which constitutes a man's individual-

ity as well as respectability. The loss of caste, is the loss of every thing,—his position, character prospects, and, in short, all that makes life dear or desirable, nay more, heaven itself. In what other country do we find this strange phenomenon in the life of a nation? The Hindu may give up his religion and even his life, but his caste he never will. He would rather die of thirst than save his life by taking water from a low caste man, whose very contact conveys pollution. Now a convert from Hinduism loses his caste and position in society, and is regarded, even by the persons who have given him birth, as an outcast and as the very scum and dregs of society. A heathen home, then, is morally, if not literally, like the 'Black Hole' of Calcutta. Now, while fully admitting that God is able to preserve life any where, are we to regard this as a sufficient justification for shutting it up in such a moral prison house? Its very atmosphere is like the upas, deadly and pestilential, and great indeed is the responsibility which that individual incurs who confines himself, or confines others, in this moral 'Black Hole,' in the erroneous belief that because God is able to deliver His people out of temptations, they may with impunity expose themselves to so fearful a risk. A convert who has just been plucked as a brand from the burning, and rescued from all the vile associations of Hinduism, is as yet but a babe in Christ, and requires to be fed every day with the sincere milk of God's unadulterated word. To expect that his soul will thrive in a heathen home is to expect that a babe will thrive on a milkless breast, or that a tender plant will not bend before a mighty tempest, or that a cup of butter will not melt under the rays of a burning sun. To say that a convert should remain at home and let the new light shine there and bear the family cross, sounds well enough in theory; but when we come down from the region of poetry to that of the stern realities of actual life, what is it? We find it a simple matter of speculation or fond imagination, for it fails to stand the crucial test of experience."

—As believers in our Lord Jesus Christ, you have been made "partakers of the divine nature," you have been "born again from above," you have been "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead," you have become "new creatures," or "a new creation, in Christ Jesus;" "old things have passed away." And, as such, God has given you "a new heart and a new spirit." It is not that your old heart is changed, that cannot be; for Christ's work is no patching up of old Adam, but an entirely new creation. Your old heart remains the same. "In me, that is in my flesh"—the nature which I derive from Adam—"there dwelleth no good thing." "That which is born of the flesh is flesh," and nothing more, and never will be. God's purpose is not to amend the works of the devil, but to "destroy" them; and the flesh is one of them—"the body of sin might be destroyed that henceforth ye should not serve sin." For the flesh is constantly, and uniformly, and incurably evil, and opposed to the Spirit. "The flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other, so that you cannot do the things that you would."

Now when you believed in the Lord Jesus, you were "delivered from the power of darkness, and translated into the kingdom of God's dear Son;" and although in God's purpose you might indeed have been reckoned one with Christ before, yet you were then only really made one with Christ and Christ with you. You were then made "members of his body, of his flesh, and of his bones." What Christ did and suffered for you in the flesh was therefore reckoned as if you had done and suffered it in your own persons. When Christ, therefore, died on the cross as your sin-offering, substitute, and satisfaction to God, you died in Him on the cross likewise. When He was buried, you were buried with Him likewise; and this was signified or set forth in type in your baptism. You are now therefore to "reckon yourselves" as God reckons you, "dead unto sin" in Him. The law has executed its awful sentence upon you in the person of your Head and Surety, Jesus. You are therefore, "dead to the law by the body of Christ," and as a believing worshipper of God in Christ, having been purged from your sins by the blood of sprinkling, you are to have "no more conscience of sins; for the law is not to rule in your conscience, but in your flesh."

For "ye are dead, and your life," that is, your new life in Christ, "is hid with Him in God." When, therefore, Christ rose again from the dead, in Him and with Him you and all other believers in Jesus rose likewise, far above the condemning

power of the law, sin, death, hell, Satan, and all adversaries. And so now where Christ "sitteth in the heavenly places," there you and all other believers, "sit with Him" likewise. For God now looks upon you not as you were in Adam, but as you are in Christ; for "ye are complete in Him"—perfect through his comeliness that He hath put upon you. For "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v.). For "the righteousness of God is unto all and upon all them that believe."

Now this is the doctrine of the apostles in which you are to continue steadfast; and if you continue steadfast in this doctrine, you will necessarily continue steadfast in your life. For if you truly believe that Christ died for you, and that you died in Christ under the curse of the law, and are, therefore, dead to the law, as a covenant of works, that you may live unto God in newness of life, guilt cannot rest upon your conscience, because, when sin rises up in your heart from your old Adam nature, you cannot and will not permit it to remain there; for you will then see and feel it to be your duty and your blessed privilege to carry it up at once into the light; you will humbly confess it to your Father which is in heaven, and lay it by faith upon the head of the blessed Sin-offering, who there sitteth; and so getting your heart sprinkled from an evil conscience with the precious blood, your fellowship or communion with your heavenly Father in Christ will be kept unimpaired, and you will necessarily "walk in the light as He is in the light, and the blood of Jesus Christ his son will cleanse you from all sin." Your walk must be even and steadfast, if you walk thus with God. "If we live in the Spirit, let us also walk in the Spirit." "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh."

Now it is only in this way that you can "stand fast in the Lord," and it is only in this way that you can "rejoice in the Lord."

If, however, on the other hand, when temptation comes upon you, you consider yourself apart from Christ, and so continue not steadfast in the doctrine of Christ, you will necessarily be led by the flesh to resist such temptation in your own strength; and so not drawing strength out of Christ's fulness by faith, you will be overcome by that temptation, and your walk will necessarily be unsteadfast likewise. Steadfastness in the doctrine of Christ thus you see is necessarily connected with steadfastness in your life in Christ. And therefore the apostle says again, "Be not led away with the error of the wicked, lest ye fall from your own steadfastness." But what is the error of the wicked, or unconverted? Is it not always this—to endeavour to work out a righteousness of their own under the law of works? "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Therefore, in another epistle, he constantly grounds his appeals to his converts to continue steadfast in the faith upon the very fact of their having already received mercy of the Lord. "The sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ, Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—*The Christian.*

TELEGRAPHIC NEWS.

London, 12th: Telegrams from America state that President Grant has openly expressed his satisfaction at the result of the Geneva Arbitration, because the quarrel has been adjusted in the interests of peace.—The English eleven have been everywhere successful in Canada. Prince Albrecht, brother to the Emperor of Germany, is seriously ill.

13th: Large quantities of coal are being imported from the Continent.—The autumn manoeuvres finally closed yesterday. The Press freely criticise the movements.—The Oriental Bank has declared a dividend at the rate of 12 per cent. per annum.

14th: Mr. Holkers, a Conservative, has been elected M. P. for Preston.—Prince Albrecht is better.—There have been several arrests in Spain of persons suspected of participating in a fresh dynastic conspiracy.

Paris, 14th: The Minister of the Interior has announced that the reported decrease in the revenue derived from indirect taxes has been greatly exaggerated.

Geneva, 14th: Count Schloppis read to-day the verdict of the Arbitration Commission, sentencing England to pay fifteen and a half millions of dollars. Lord Chief Justice Cockburn has refused to sign the verdict. The English representatives leave here on Monday next.

15th: The details regarding the decision of the Geneva Commission show that the Arbitrators unanimously find Great Britain liable for the acts committed by the *Alabama*. The Italian, Swiss, Brazilian and American Arbitrators are against Chief Justice Cockburn, and find that Britain is liable for the acts of the *Florida*. The Italian, Swiss, and American Arbitrators are against England and Brazil, and find that Britain is liable for the acts of the *Shenandoah*. The Arbitrators have unanimously decided that Britain is responsible for the tenders attached to the cruisers, but that she is not responsible for the acts of the *Georgia* and the other cruisers. The Arbitrators altogether reject the claim of America for compensation for the expenditure incurred in pursuing and capturing cruisers. The award when given will be considered as a satisfaction for and final settlement of all the claims, including the interest to be paid thereon. The American claims under the revised statement amount to 45½ millions. The separate statement of the English case by Lord Chief Justice Cockburn has not yet been published.

London, 16th: A terrible hurricane has occurred at the Windward Islands, and several lives have been lost.

17th: The bakers' dispute has been settled.—The money order system between England and India will be introduced on the 1st of October next.—*Obituary*.—Sir William Harrison Walker.—It is feared that the wheat harvest in England is not only deficient in quantity, but also inferior in quality.

Madrid, 17th: The Cortes was opened to-day. The Royal speech mentions that foreign relations are satisfactory, and that the insurrection in Spain has nearly terminated. The speech adds that the present arrangements of Government insure the regular payment of interest on the National Debt.

London, 18th: The report of the Livingstone Search Committee censures Lieutenant Dawson for having abandoned the expedition, but exonerates the Rev. Mr. New. Lieutenant Dawson has written a long letter to the press vindicating his conduct. A number of English firms have contracted for the supply of 250,000 tons of French coal. The Agricultural Bureau estimates the American cotton crop at 10 per cent. below the average, though a material increase over 1871 is still probable.

PASSENGERS ARRIVED.

Per P. & O. Str. *Orissa*, 14th:
From Brindisi.—Mr. W. S. Howard; Capt. Gwynne.
From Southampton.—Mrs. Maylan and two children; Mr. Blackwell; Mr. and Mrs. Munday; Mrs. Collis.
From Aden.—Mr. and Mrs. Fernandes and six children; Surgeon Major Turner.
Per Str. *Arabia*, 16th:
From Genoa.—Mr. F. Earle; Mr. H. H. Joaquet, Mr. Faoks, and Mr. Bressieux.
From Naples.—Capt. and Mrs. Fagan.
From Port Said.—Mr. and Mrs. B. Felman; Mr. Solomonich; Mr. L. Conti, and 3 companions.
Per P. & O. Str. *Deccan*, 18th:
From Southampton.—Capt. and Mrs. Haywood; Mr. J. E. Fraser; Capt. J. Hindle; Mr. D. Blackman; Ensign and Mrs. Robertson; Mr. Mortimer; Mrs. Swan; Mrs. Flynn.
From Brindisi.—Mr. Geo. H. Hart; Mr. A. H. Giles.

PASSENGERS SAILED.

(Additional) Per Str. *Surat*, September 13th:
For Southampton.—Mrs. Yeates.
For Brindisi.—Mr. A. Meiffre.
For Venice.—Dr. H. S. Smith.
Per P. & O. Str. *Indus*, September 20th:
For Southampton.—Mrs. W. H. Hatch; Mrs. Tandy; Miss Dalzell; Captain and Mrs. H. Cathcart; Mr. P. Moir; Mr. and Mrs. Hussey; Mr. Bradford; Lieut. Forcell, R.E.; Mr. W. A. Middleship; Mr. Van Courtlandt; Col. G. B. Meillesh; Mrs. Langhton and infant; Mr. James Sullivan; Lieut. F. I. F. Stokes; Mr. J. S. Williams; Vet. Surg. M. V. Healy; Mr. and Mrs. James Cunningham and 3 infants; Mr. Alfred T. Slater; Mrs. Hamilton and infant; and Captain J. R. J. Dewar.
For Brindisi.—Mr. C. Grant; Lieut.-Col. E. Carleton, R.A.; Major Millman, R.A.
For Venice.—Mr. and Mrs. D. Sutherland, and child; and Mr. C. C. Bethune.
For Aden.—Mr. C. Schneider; Mr. and Mrs. John Mallins and infant; Serjt. H. I. Gill; Serjt. and Mrs. J. Allen, and 2 infants; and Serjt. and Mrs. I. Toombs, and 2 infants.
For Suez.—Brig.-Genl. Woolcombe.
For Malta.—Capt. and Mrs. Buckle, and child.

DOMESTIC OCCURRENCES.

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DEATHS.

HEWITT.—Sept. 14th, at Date Grove, Mount Road, Mazagon, Georgiana Isabella, the beloved wife of J. Hewitt, Esq., aged 26 years.
WADDINGTON.—Sept. 9th, at Nusseerabad, Alice, the beloved wife of Lieut.-Colonel Evelyn Waddington, 23rd Regt. N. L. I.
INGLE.—September 12th, at Carwar, North Canara, of hectic fever, Emma Julia Louisa, the beloved wife of H. Ingle, Esq., Superintendent of Carwar, aged 34 years.
MURRAY.—September 17th, at Bombay, John Murray, late Chief Engineer B. I. S. N. Co.'s S.S. *Simla*, aged 39.
HAWKINS.—Sept. 17th, at Munmar, Clarence Newell Seeeyne, the beloved son of Mr. J. Newell Hawkins, Postal Department, Nagpore, aged 13 months.

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